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THE CHINA MISSION

A Manual for the Use of Volunteers and Newly Appointed Members of the Staff

BY THE
BISHOPS IN CHINA

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THE CHINA MISSION

A Manual for the Use of Volunteers and Newly Appointed Members of the Staff

CHURCH MISSIONS HOUSE
281 Fourth Avenue
New York

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I. THE CHINA MISSION

Geographical

THE work of the American Episcopal Church in China was begun in 1835. "The China Mission" is a term which includes all the work of our Church in China. This work is in the valley of the Yangtse River and comprises three missionary districts. The Missionary District of Shanghai consists of the Province of Kiangsu, the Missionary District of Hankow consists of the Province of Hupeh with the northern portion of Hunan, and the Missionary District of Anking consists of the Province of Anhui with the northern portion of Kiangsi. The total population of the three districts is about 100,000,000, or approximately that of the United States.

The Unity of the Mission

The Missionary District of Hankow and Anking were set off from the original diocese in 1901 and 1910, respectively in consequence of the growth of the work. The title "The China Mission" indicates not only that the three missionary districts have grown out of one diocese by a process of division, but that they are working for the same end and have in general the same methods of work based upon the experience and traditions of many years. They

are thus bound together very closely as parts of one whole. The missionary who joins the staff in any one of these districts becomes conscious at once that he is not only a member of his own mission, but has a share in the whole work of the Church in China. And it is an additional inspiration to feel that the three dioceses of the American Church are united with the seven dioceses of the Church of England and the diocese of the Canadian Church in a common self-governing national Church known as "the Holy Catholic Church of China." It is no little or particular work upon which he enters, but he becomes a member of a great body and a sharer in its life.

II. THE NATURE OF THE WORK

The Object of the Mission

THE object of the Mission is the extension of the Kingdom of God in China. To this end its chief energies are devoted to the upbuilding and strengthening of the Chinese Church, through the conversion of individuals and their union with Christ. It is the building up of a body which will be self-perpetuating and will live on with the life of Christ, bringing souls to Him for ages after the work of the foreign missionary has been done—a Chinese Church with its bishops and other clergy and its organization in parishes, dio-

ceses and synods for orderly government, independent and self-supporting. The foundations are already laid since in 1912 a General Synod representing the Missions of the entire Anglican Communion in China adopted a Constitution and Canons for such a Church as this.

Forms of Work

Mission work is much more than preaching to the heathen. It is as wide and varied as human nature, and its aims to touch men at every point where they are approachable. It is not possible in this space to give in detail all the ways in which that work is done, but we can indicate some of the main lines upon which it proceeds.

Evangelistic

The first is the evangelistic work. This includes both public preaching and the more effective private teaching of those who desire to learn. Under the supervision of the bishops there is a body of American and Chinese clergy. There are also a number of catechists and Bible-women, *i. e.*, women catechists. The catechists bring the people into touch with the clergy. Those who wish to learn about Christianity are admitted as catechumens by a public service and enter upon a course of instruction. The men are formed into classes and taught regularly by the clergy and their helpers; the women, in classes by themselves, are taught by the American women and the Chinese Bible-women who

are engaged with them in this branch of the work. After a year's probation and instruction the catechumens are baptized and enter upon a further period of instruction before they are confirmed and admitted to Holy Communion.

The clergy and catechists as well as the American and Chinese women workers regularly visit the stations which are their particular care and oversee the work at each point. In the newer stations the communicants and baptized Christians meet for worship in rented rooms or in small chapels, while in the larger centres congregations of considerable size occupy well-appointed churches and are moving toward self-support.

Educational The respect in which learning has always been held in China pointed out to the early missionaries another path of approach. Schools and colleges have been established by missionaries throughout the Empire, and in this work our own Church has not been behindhand. Beginning with day-schools for boys or girls, with one teacher and from twenty to thirty pupils, in which the instruction was very largely in the Chinese classics, taught in the old-fashioned way, the Mission has steadily improved them, so that at the present time the instruction is in the same subjects and by the same methods as in

western countries, though conducted in the Chinese language.

Above the day-school comes the middle-school, usually a boarding-school, where more advanced instruction is given and to which the children of the day-schools are advanced if they desire it. Here the study of English is begun and much of the teaching is done by the missionary who is in charge of the school, and in some cases by the foreign teachers who work with him. The same is true of the middle-schools for girls where young women who are teachers find abundant employment. Our high schools for girls, St. Mary's at Shanghai and St. Hilda's at Wuchang, are steadily raising the grade of instruction to meet the demand for more advanced education for women.

The highest grade of teaching is that given in St. John's University at Shanghai and Boone University at Wuchang. Each of these institutions includes a preparatory department with a course of four years or more, in addition to the college proper with its course of four years. In the preparatory department more subjects are taught in English than in the middle-schools, and in the colleges English is the medium of instruction in all branches except Chinese literature. The majority of the teachers or professors are Americans,

while in the preparatory department the majority are Chinese. Here is a magnificent field of work for young laymen who can teach, for it will give them great influence over the alert and intelligent Chinese students who are here preparing to be the teachers and leaders of their countrymen.

In connection with the two universities are the schools of theology and medicine. Our best Chinese helpers amongst the clergy and the doctors have been trained in these. Other schools, which, while classed as educational institutions are really a part of the evangelistic work, are the schools for catechists and for Bible-women.

It will appear from this brief review how large and important is the educational work of the Mission and how necessary it is to keep it supplied with trained teachers from home. The middle-schools and colleges are largely self-supporting, owing to the great demand for education in China. The two universities including their preparatory departments number nearly 500 students each, while a middle-school has from fifty to 100 pupils.

Medical The medical work has arisen out of the physical needs of the people of China as naturally as the evangelistic and educational work has been done in answer to their spiritual and intellectual needs. It is not to

be considered as a bait by which men are drawn to accept the Gospel, but as holding something of the same place as the miracles of mercy which our Lord worked upon the sick. These were the natural outflowing of His love to man, and the work of the medical missionary is the free and unselfish devotion of time and skill to heal the bodily ills of men. It serves, no doubt, as an evidence of what Christianity means, but it is more than this; it is Christian love in action, and love is the true motive for every form of missionary work.

In the District of Shanghai there are at Shanghai, St. Luke's Hospital for men and St. Elizabeth's for women, with dispensaries at both hospitals as well as at Jessfield. At Wusih there is St. Andrew's Hospital with its dispensary.

In the District of Hankow there is the Church General Hospital in Wuchang, with its dispensary.

In the District of Anking there is St. James's Hospital, Anking, for both men and women, and a dispensary connected with it.

The hospitals for women are under the charge of women physicians. The doctors, whether men or women, are graduates of the best medical schools, and the aim of all these institutions is to give the Chinese the benefit

of the best care and the highest skill, in the present, and to supply them with the object lesson of a few well-equipped, well-organized and well-conducted institutions, that they may be led to provide large numbers of similar institutions for themselves and their countrymen in the future. Working with the American doctors are Chinese doctors who have graduated from mission medical schools, and in some instances from medical schools in the United States, and assistants who have been trained in the mission hospitals. The hospitals owe much also to the American women who have come out as nurses. Their assistance in the operating rooms and care for the cleanliness of the hospitals, their training of Chinese nurses, and their work with the women in the dispensaries are of the greatest value to the medical work. The value of the medical work is so plain to the community where it is established that it usually receives substantial support in fees and subscriptions from Chinese and foreigners.

Other Forms of Work

These three main lines of missionary activity by no means cover all the work that is done.

There are industrial schools for boys at Ichang, and for girls and women at Wuchang, as well as a school for the wives and daughters of officials at the same place. Only the lack of workers and of money stands in the

way of opening similar institutions in other places.

There are posts like that of the treasurer, who does so much for the efficiency of the whole work by keeping the accounts of the Mission and attending to innumerable matters of business. Stenographers also furnish valuable assistance in handling the correspondence of the Mission. In every station repairs have to be made to buildings, lands bought, new buildings planned and erected, and the compounds kept neat and sanitary, while choirs and organists have to be trained, so that every missionary will find ample occupation for whatever talents and abilities he possesses.

Lastly there is an occupation which if difficult and exacting is of the greatest use both to the Mission and to China at large, namely, literary work, the preparation and translation of books. *Litera scripta manet*—the books over which a man has spent months or perhaps year of toil, as in the case of our great scholar, Bishop Schereschewsky, will influence those who read long after the one who wrote them has passed away.

Finally, in recognition of the Mission's sense of responsibility for the religious welfare of the foreign communities in the midst of which the missionaries live, services in English are conducted at the various ports along the Yangtse.

III. QUALIFICATIONS FOR SERVICE

QUALIFICATIONS for missionary work are both general and special.

General Qualifications The fundamental qualification for every missionary is personal devotion to Christ and love for His Church. This will lead to loyal and joyful participation in the corporate worship and life of the Church, as well as to the formation of regular habits of prayer and Bible study, while this alone will fit one to make all his life and work tell for the supreme end of the Mission, namely, the establishment of the Christian Church in China.

Physical Sound health is essential, and to preserve this one must cultivate those regular habits in recreation as well as in daily life and work which are recognized as requisite to this end in the home land.

Intellectual A college education is highly desirable for all those who would be missionaries, and is usually essential for the men, though it should be remembered that what the Mission requires is not so much learning as wisdom. The traditional respect of the Chinese for learning, on the one hand, and the necessity of acquiring their difficult language, on the other, add emphasis to this point, for even teachers in the English depart-

ment of our schools should certainly spend some time on the language. They can never really understand the people until they can talk to them in their own tongue. Neither can they win much respect outside of the class room, nor can they enter with sympathy into all the work of the Mission until they have some knowledge of Chinese. Furthermore, any gift, talent or acquirement likely to add usefulness at home will add at least as much abroad, and the highest mental power, intellectual attainment, personal culture and refinement, executive ability, administrative capacity, fertility in resources and expedients, or even eloquence, will find ample scope in China. Let no one think that anything he has or is, is too good or too precious to be used in the building of the Church in China. That work is so great, so difficult, so exacting, and so far-reaching in its purposes and consequences, as to demand all that is best in the very best men and women the Church can supply.

Temperament

Missionaries must be able to adapt themselves to new circumstances. They must first make themselves at home in a strange land, and thereafter be ready, if the exigencies of the Mission require, to move from the place, and perhaps work, with which they have become familiar and fit into a new station or a new work.

Again, a missionary must eliminate everything of the nature of racial antipathy. This does not mean the cultivation of sentimental softness; but it does mean for most persons a deliberate determination and effort to treat members of an alien race with respect and sympathy. Anything like a patronizing attitude is distasteful to the Chinese, as it is to any self-respecting people; while anything which savors of contempt will be fatal to the influence of a missionary. The best asset one can acquire in China is a reputation for being a true friend of the Chinese and their country.

The saving sense of humor is a qualification much appreciated by the Chinese and of great value to the Mission and the missionary. Many a trying situation can be saved from turning into a disaster if the missionary can see and make his friends see the humorous side of a grave problem.

The following words of Bishop Ingle describe further qualities required in missionaries to China:

> "We want open-minded men, not those who have pet theories to exploit; men who will be ready to acknowledge that they know practically nothing about the work, no matter how many books they may have read. They may expect to unlearn almost all they have learnt. We want men who

can do this without too great a strain on their fellow-workers.

"We want companionable men. In mission work one's time is spent in closest contact, often under the same roof, with other workers. These conditions sometimes test to the utmost a man's unselfishness, humility, gentlemanliness. The cross-grained, selfish man may make life unbearable for a whole station.

"We want men of intense and well-balanced determination. Reckless enthusiasm, which violates the rules of common sense, may do irreparable harm. Both in the study of the language and the prosecution of the work the prospect will often look dark and the newcomer be inclined to despair. He needs a reserve of faith and endurance to tide him over these periods of depression."

Any kind of self-centredness, such as the old-fashioned sin of *accidie*,* or gloominess and depression, is particularly fatal in mission work. If missionaries fail, as they sometimes do, and have to return home, their failure is often due to their inability to live and work harmoniously with their colleagues. The ability to get on well with others is of the first importance, for unless there is unity among the missionaries there can be no success in the work.

Age Volunteers should be preferably not under twenty-five and not over thirty-five years old. Before twenty-five it is not con-

*See "The Spirit of Discipline," by the late Bishop of Oxford (Dr. Paget).

sidered that the purpose will always be fixed, or the physical constitution settled, or the experience of life have been sufficient to warrant the hope that the volunteer will remain permanently in the work. After thirty-five it is too late to enter upon the study of so exacting a language as the Chinese, which demands at least two years of study before the student is well grounded. These two years of study must be added to the age at which the missionary enters the Mission in estimating the time when he will do really effective work in an independent way.

The readjustment to strange surroundings and new people required of a missionary, also, is easier for those whose habits of life have not become too fixed. Therefore, the Mission aims to secure its candidates as young as is compatible with stability, in the expectation that the worker will give the Mission a long period of service, for the value of the missionary ought to increase with the length of time spent in the work.

Marriage Long experience leads the bishops to prefer that new workers come to the field unmarried. One reason for this is that the Mission is almost always crowded for house accommodation. But the main reason is that a man needs to have the first year or two of his life in China unencumbered by

family cares, in order, first, that he may be freer to study the language and acquire familiarity with Chinese etiquette and modes of thought. These ends are secured, not only by the private study of the language, but also by conversation and contact with the Chinese. Secondly, that he may become acquainted with his colleagues, and enter into the traditions and life of the Mission. These two things are the chief business of every missionary during the first two or three years in China. The married man naturally and rightly gives time to his home which the single man as naturally gives to intercourse with other people; and this gives an immense advantage to the man who begins his career in China as a bachelor. For some men freedom from family responsibilities will always mean greater effectiveness in the work.

Health

Furthermore, in the matter of health, while "the climate," as physicians now tell us, "is in the kitchen," and there are few if any diseases which may rightly be classed as "climatic," the care of health in China needs more attention than it usually receives in the missionary's native land, and after learning how to supervise his kitchen and take care of his own health, a man will be far better qualified than he can be during his first year, to take care of his wife and assume the responsibilities of a home of his own.

Special Qualifications

Let it be clearly understood that it is not extraordinary ability that is needed so much as the solid groundwork of character, the virtues of patience, diligence and prayerfulness, of common sense and resourcefulness. These are the qualities that make any work succeed, and the work in China is no exception.

It is nevertheless highly important that every missionary should have special qualifications fitting him for the particular department of service in which he is to engage. Two facts in the development of the Church in China emphasize this point. First, the increasing division of labor among the several departments of the Mission. For instance, it is scarcely possible, and certainly it is not desirable, that any man should attempt to do the work of both a doctor and a clergyman. In the second place, the Chinese are shrewd judges of men, and are daily acquiring a wider acquaintance with western civilization. They inevitably judge the Mission and Christianity itself by the character and attainments of the missionaries.

In view of these facts, a clergyman should have had the advantage of at least three years' special study in a theological school, after completing his college course.

The teacher likewise in addition to the regular course in liberal arts should have special

preparation in the science and art of teaching. The medical missionary must not only have won a medical degree, but also have had at least a year's experience in a good hospital.

For women who are to be engaged in the evangelistic work the full two years' course in one of the training-schools for deaconesses is usually desirable, even if they have already completed a college course. For nurses the course required for graduation in our best nurses' training-schools is indispensable. Some experience in hospital administration will be found of great advantage to nurses, and special study in manual obstetric work is so important that it should be secured before coming to China.

IV. SALARIES AND TERM OF SERVICE

The Salary

SALARIES begin on arrival in the field and increase gradually with the length of service, until the maximum is reached at the end of fourteen years. The salary paid to a missionary is not intended as a reward or payment for services rendered, but rather as an allowance to meet the actual needs of the normal life of a missionary in China. The exact amount of the salaries paid can be ascertained by applying to the Foreign Secretary of the Board

of Missions, but bare figures give little idea of what the salary is worth. Suffice it to say that experience proves the salaries paid to be sufficient, though they leave very little margin for the payment of debts incurred before coming to China, or for the support of others than the missionaries and their own immediate families.

The Term of Service

The missionary's term of continuous service in China is governed by the following rules of the Board:

"I. That in the case of unmarried women spending their first term in the field, they be given, after a term of service of four years, a furlough of six months in the United States or their domicile.

"II. That in all other cases the term of service in the field shall be five years, followed by a six months' furlough in the United States or their domicile, it being provided that in special cases the Board may arrange for seven years' service, to be followed by a whole year's furlough for the sake of special work or study.

"III. That the furlough be so arranged that the departure and the return to the field will be timed to suit the necessities of the Mission work."

There are special arrangements applying to American teachers in St. John's University, Shanghai. The Foreign Secretary of the Board of Missions will supply particulars.

Furlough Arrangements

When a missionary returns home on furlough after a full term of service in the field, his travel expenses are paid by the Board of Missions. The same is true when he returns to the field after furlough. While traveling at the expense of the Board to and from the field, the unmarried missionary receives no salary. The salary goes into effect again as soon as he reaches home or returns to the field. The salary of a married missionary is continued during travel on regular furlough or on sick leave.

While at home resting, studying or doing deputation work, the missionary is entitled to the same compensation as in the field. If, while at home, he undertakes any occupation that provides him with an income, the salary from the Board is reduced. Arrangements of this kind should be made only after consultation with the Board.

V. APPLICATION AND APPOINTMENT

How to Apply

HAVING decided to offer for work in the China Mission, the candidate should write a letter giving a full account of himself, stating clearly his age, native place, residence, education, health, present and previous employments, and

everything else which he thinks may help the Board of Missions and the bishop of the district to decide in which part of the work to place him if he is appointed.

He should send this letter to the Foreign Secretary of the Board of Missions at the Church Missions House, 281 Fourth Avenue, New York, who will tell him what to do next.

After the candidate has passed the medical examination and furnished the testimonials called for by the Board, it usually requires weeks, and sometimes even months, before his application can be finally acted upon. Appointments are made by the joint action of the bishop of the district and the Board of Missions. The application is probably for life service and it is necessary to learn a great deal about any candidate before deciding whether he should be received into the intimate and life-long fellowship of the Mission staff; for the consequences of a misfit are serious, both to the Mission and to the missionary.

When to Apply

Applications will be received at any time, but the best time to apply is in December. This allows opportunity to get the candidate's papers in order so that they may be acted upon before the summer; which, in case the candidate is appointed, gives him the summer to prepare for his journey. New missionaries should start for the field in the best possible physical con-

dition, rested and refreshed, that they may enter without handicap on the new conditions of life in China. It is usually best to reach the field early in the autumn.

The cost of placing a new missionary in the field is approximately $500. If a missionary retires from the service voluntarily within five years of his appointment, he is expected to pay his own way home and to return to the Board of Missions a portion of the money spent in placing him in the field. Thus if he resigns at the end of two years, he is expected to repay three-fifths of the expense; at the end of three years, two-fifths, etc., etc. If he resigns after five years in the field, his travel expenses home are paid by the Board.

In Case of Retirement

In case the missionary is asked by the bishop and the Board of Missions to retire from the staff, or if his health breaks down, travel expenses home are paid by the Board, no matter how brief the service in the field may have been, and no return from him is asked.

VI. EQUIPMENT AND JOURNEY

Travel Expenses and Outfit

THE Board of Missions pays the travel expenses to the field by the most direct route. The Board also allows a fixed amount for the

purchase of outfit. Of this one-half should be reserved for purchase of furniture and household supplies in China. To describe in detail what a missionary should take with him to China would be both difficult and largely useless, for individual tastes and needs differ greatly and so do the shopping opportunities of different mission stations in China. Everything which is really necessary can be bought in Shanghai, while Hankow and even smaller ports are yearly becoming more satisfactory as shopping centres. Suggestive "outfit lists" for either men or women, prepared by workers at several different stations, may be secured from the Board of Missions. Bishop Ingle's advice on this subject is wise. He said:

> "Bring with you the things that helped to make your life happy and healthy at home. Bring all the books you value";

and one might add "the pictures also."

How to Ship Full information as to packing and forwarding goods will be furnished by the shipping clerk at the Church Missions House. It is best to send such things to New York four or five months in advance of the time of sailing in order that they may be in China when the missionary arrives. In the journey out one point is especially to be borne in mind:

Telegraph Your Arrival

On reaching the last port before Shanghai, *i. e.,* Nagasaki, if coming by the Pacific route, or Hongkong, if by the Suez Canal, send a message to

"Jessfield, Shanghai,"

which is the registered address of the Mission, giving the names of all in the party and the name of the ship. This will ensure that there will be some one to meet the party on arrival in Shanghai.

On the Steamer

It is well for the missionaries to remember that in their travels, and especially on board a steamer, they are passengers with others. While they should be careful to maintain Christian principles, they should avoid self-assertion and professionalism. Anything of this sort will not only keep them from any chance of helping others but will reflect upon the Mission and upon missionaries in general, while if the missionaries remember to act always as Christian men and women they will find in the daily intercourse with fellow-passengers abundant opportunities for influence.

APPENDIX A

THE BOARD OF MISSIONS

THE Board of Missions is the officially appointed executive body of the Church for the conduct of the general missionary work. Its main duties are:

1. To advise with the bishops concerning the general administration of the mission work.

2. To give friendly encouragement and support to the members of the missionary staff and to keep itself informed of their work through correspondence and personal reports at meetings of the Board.

3. To secure recruits for the Mission field.

4. To secure and distribute funds for the maintenance of the work.

5. To keep the Church at home informed about the progress and needs of the Mission.

Missionaries are appointed by the Board only upon the request of the bishops.

The detailed direction of the work in a missionary district is in the hands of the bishop elected by the General Convention. The missionary, therefore, works under the direction of the bishop, not under the direction of the

Board of Missions. The bishops confer with the Board upon questions of general policy and upon all matters involving the expenditure of moneys.

The responsibility for the support of the missionary rests upon the Board. It provides an income not as a compensation, but in order that the missionary may be as free as possible from financial anxiety while giving his life to the Church's service. Provision is made (through the Church Pension Fund, in the case of clergy, and through special grants from the general funds of the Board, in the case of lay workers) for the retirement of missionaries reaching specified ages.

The Board of Missions meets in February, May, October and December. Its Executive Committee meets monthly, except in July, August and September.

Missionaries are asked to submit matters for the official action of the Board through their bishop.

It is the earnest desire of the Board that the relations between it and the missionaries shall not be regarded as routine and official, but as vital and personal.

APPENDIX B

The Bishops in China

(1918)

Shanghai: Right Rev. Frederick R. Graves, D.D.
Jessfield, Shanghai.

Hankow: Right Rev. Logan H. Roots, D.D.
Hankow.

Anking: Right Rev. D. T. Huntington, D.D.
Anking.

APPENDIX C

China Statistics, 1918

	Shanghai	Hankow	Anking
Bishop	1	1	1
Priests: Foreign	13	18	7
Chinese	14	16	6
Deacons: Foreign		1	
Chinese	4	5	5
Candidates for Holy Orders	7		7
Missionary Physicians (incl. women)	7	5	2
Lay Teachers and Workers:			
Men	16	6	2
Women	27	27	12
Wives of Missionaries	24	17	9
Catechists and Assistants	44	48	24
Bible-Women	16	22	5
Chinese Teachers	188	167	76
Chinese Nurses	45	26	12
Stations	52	48	30
Baptized Christians	3,604	5,781	2,028
Communicants	1,680	2,608	854
Boarding-Schools	11	15	7
Boarding Pupils	1,128	1,332	386
Day-Schools	41	71	29
Day Pupils	1,340	2,221	905
Contributions (Mex.) $	14,609.00	8,094.96	15,533.51

APPENDIX D

Officers of the Board of Missions

Church Missions House
281 Fourth Avenue, New York City

(1918)

President—Right Rev. Arthur Selden Lloyd, D.D.

Foreign Secretary—Mr. John W. Wood.

Domestic Secretary—

Secretary for Latin America—
Rev. Arthur R. Gray, D.D.

Recording Secretary—Rev. Franklin J. Clark.

Educational Secretary—Wm. C. Sturgis, Ph.D.

Editorial Secretary—Rev. Charles E. Betticher.

Treasurer—Mr. George Gordon King.

Assistant Treasurer—Mr. E. Walter Roberts.

APPENDIX E

BOOKS ON CHINA

The following books are recommended for the reading of volunteers for the China Mission.

Most of them will be found in any good public library. Or they may be borrowed from the Library at the Church Missions House.

A Sketch of Chinese History
By the Rev. F. L. H. Pott, D.D.

The Story of the Church in China
By the Rev. Arthur M. Sherman.

The Emergency in China
By the Rev. F. L. H. Pott, D.D.

China
By the Right Rev. Frank L. Norris ,D.D.

Mission Problems and Mission Methods in South China
By the Rev. J. Campbell Gibson.

Chinese Characteristics
By Arthur H. Smith.

Village Life in China
By Arthur H. Smith.

China's Book of Martyrs
By L. Miner.

China Centenary Missionary Conference Records

The Religion of the Chinese
By J. J. Degroot, Ph.D.

Missionaries at Work

Health Hints for Missionaries to China

James Addison Ingle
By W. H. Jefferys, M.D.

The Changing Chinese
By E. A. Ross.

Copies of this pamphlet for the use of those considering missionary service in China may be obtained from "The Foreign Secretary," Church Missions House, 281 Fourth Avenue, New York, by asking for Leaflet No. 201.

The Board of Missions of the Protestant Episcopal Church in the United States of America, Church Missions House, 281 Fourth Avenue, New York

2 Ed. 5-18. 1½M. C.H.